A

Verie plaine and well grownded treatiſe Concerninge BAPTISME.

VVherein yt is verie clearlie ſhovven, & out of good grownds demonſtrated that Baptiſme *was inſtituted & ordayned by the Lorde Chriſt for thoeſe that beleeve and repente, and was ſo taught and vſed by his Apoſtells & obſerved and followed by the Primative Churche.*

As alſo hovv that in proceſſe of time the Baptiſme of Children in ſteede of true Baptiſme was brought in and received and by divers Counſells Popes, and Emperors commaunded to be obſerved.

MARKE 16. 26.

He that ſhall beleeve and be Baptiſed ſhalbe ſaved. But he that will not beleeve ſhalbe damned.

Printed in the Yeare of our Lorde and Saviour IESVS CHRIST, 1618.

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To the impertiall and vvellmeaninge

READER.

FOr as much as impertial Reader, it is not vnknowne vnto us that the Lord Christ geve vnto & left with his Apostells a Comanndemente and ordinance to be observed which is Baptisme to those that beleeve, as apeareth Math. 28. VVhere he sayth. Goe and teache al nations Baptisinge them in the name of the Father te Sonne and the Holie Ghost, teachinge them to observe all thinges what soever I have comannded you. And Marke, 16. Goe yee into all the world and preach the Gospel to everie Creature, he that shalbe beleeve and be baptised shalbe saved. The which Comanndement they obserued vsed and taught as apeareth Act. 2. 8 9. 10, 16. 19. 22. Rom. 6. Gal. 3. And was by the Anncient Fathers in the primative Church for a time vnviolablye kept and vsed, as the wrytinges of divers both of the Anncyent & latter teachers aleaged in this treatise do manifestlie schowe.

VVe will therefore first shewe by testimonies out of holie Scripture that Christ comannded his Apostells and Servantes of the holie Ghost first of all to preache the Gospell and make Discyples, and then afterwardes to Baptise those that weare instructed in the fayth in Callinge vpon and Confessinge the name of God. The which we will illustrate and Confirme by the wittnes of the Anncyent and latter teachers.

Secondlie shalbe proved out of holie Scripture that the Apostells and servantes of the holie Ghost have accordinge to the Comanndement of the Lorde Iesus Christ, first of all taught and afterwardes Bapiised those that weare instructed in the Misteries of the Kingdom of God, vpon the Confession of their fayth the which also is Confirmed and illustrated by the testimonie of the Anncyent and latter teachers, heervnto annexed.

Thirdlie in this treatise it is suffyc'entlie shewed and proved that after the Apostells time by the primative Church & Anncyent Fathers who observed & followed the ordinance of Christ and Example of the Apostells, the people weare comonlie first instructed in the Misteries of fayth, and after that they weare taught they weare Baptised vpon Confession of the same.

Fowrthlye it is proved that in the primative Church the Children both of the faythfull & others weare comonlye first instructed in the fayth and afterwardes vpon acknowledginge and Confession of the same they weare Baptised.

Fiftlie it is in briefe demonstrated by testimonies out of the holie Scripture that accordinge to the institution of the Lorde Christ and the Apostells and Anncyent Fathers right vse. The teachers required fayth with baptisme and that he that was baptised must himselfe acknowledge and Confesse the same and call vpon the name of the Lorde with both the Anncyent and latter wryters approbation & Confirmation of the saide testimonie.

Sixtlie it is proved out of their owne wrytinges, whith vse Childrens baptisme, that Christ neyther gave Comanndement for baptisme of younge Children, nor instituted the same and that the Apostells never baptised any infantes.

Seventlye it is proved out of the wrytinges both of the Anncyent and latter teachers that the baptisme of infantes is an ordinance of man & a selfe received opinion, brought into the Church by teachers after the Apostells and instituted and comannded by Counsells Popes and Emperors.

Eyghtlie and lastelie, it is both proved by scripture, and out of the wrytinges of the Anncyent and latter teachers which have and at this time do vse Childrens Baptisme, that younge Children or infantes ought not to be Baptised, and that none ought to be brought drawne or compelled therto.

Thus hast thou wellmeaninge and impertall Reader in

this

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this ſmale treatiſe brieflie ſett downe the right Comanndement and ordinance of our Lorde Ieſus Chriſt concerninge Baptiſme, as alſo the true vſe thereof by the holie Apoſtells & firſt Church after their death together wich the Alteringe of the ſame Comanndemente of Chriſt & the right vſe thereof, by thoſe that brought in and inſtituted Childrens baptiſme. Deſyringe thee to accept and receive this our ſmale worke wich a thankefull minde and good wil and with ſober vnderſtandinge and impartiall harte earneſtlie & dilligentlie reade, rightlie vnderſtande dulie Cenſure & make vſe of the ſame to thy fit benefit & betteringe. God the Father through his Sōne Ieſus Chriſt give thee & to all thoſe that with their hartes deſyer and hunger and thirſt thereafter, the right vnderſtandinge and true vſe of his Comanndement that ſo they maye diſtinguiſhe betwixt the inſtitution of Chriſt and the ordinance of men, to thintent that the latter beinge ſett aſyde and removed, the firſt as Chriſts inſtitution maye firmelie and for ever remayne and ſo whith him as whith our ownlie medyator maye be partakers of everlaſtinge life and joye eternall, Amen.

Reade vnderſtande and Cenſure
vvhith Iudgemente.

A miſtery diſcovered, which is

The Baptizing of Infants, inſtituted by the man of ſinne.

In vvhich is related, hovv the true Baptiſme of IESVS CHRIST, was throwne downe.

And how,

The Baptiſme of Anti-chriſt, vvas ſet vp

in ſtead thereof, proved by ſcripture and by ancient and latter Writers.

1. Ioh. 4. 1. Try the Spirits, vvhether they be God, &c.

To al that longeth after the miſterie of Godlines.

Diuers cauſes have moved vs to ſeeke aut and diſcover this Ancyent miſtery of iniquitie. As firſt, our longing after the ſalvation of our Conntrie and kindred in thcy fleſh, vvho are drowned in deepe ſecuritie, vvith this accuſtomed practice, vvithout any vvarrant at all from Gods vvord, 2. Becauſe vvee ſie our teſtificng againſt it, have bene and are continually perſecuted and afflicted, and that not a little as God knovveth, and all men that take notice of it though it may be ſome thinke they do God ſervice theirin hopeing hereafter that for our vveldoeing vvee ſhall not ſo cruelly be handled, 3. Wee are diſireuos Chriſt, ordinance and inſtitution may be made knowne, and obſerved vvhich is yet vnknowne and neglected, nameles the Baptiſing of thoſe onely that Confeſſe their ſinnes & fayth. 4 And laſtley. That the Baptiſing of innocent infantes may be avoided, by vvhich the Carnall ſeed is taken in and acknowledged, to be the truc ſpirituall ſeed of Abraham, and ſo fayned Chriſtianitie in ſhewe (or rather Anti-Chriſt.) Goeth currant in moſt mens account for true and vnfained Chriſtianitie: and by this vvide doore

of Pedo

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of. Pedo baptistry is let in, not onely such as desire to have their infantes made Christians as ehey suppose: but even hereby all are compelled they and their Children to be madè Christians wether they will or no. Whereas fayth, is the gift of God, without which no man can be ingrafted into Christ, nor made a Christian indeed. These causes have moved vs to manifest what wee can, & because in these dayes many men are as much if not more affected whith humane then whith divine antiquitie, wee have thought first to declare the Anncyent and latter writers agreeing with Christs comannd and thapostles practice in this thinge, as also how infātes baptisme came in, instead of true Baptisinge. As God hath brought it to our hādes, translated out of the Dutch tōgue, shewing also that Christ is the doore, by whome all that beleeveth must enter into the Kingdome of Heaven, onely by that way which is presoribed in his word. Besecching all to try allthinges, & keepe that which is good, & cast away that which is evill, & diligently to enquire for the old and good way and enter & walke thercin vnto the end: & they shall find rest vnto their soules. Which the Lord grant vnto all men even for his Christs seke, Amen.

From them that wisheth good to all, and hurt to none.

Falstly called Ana Baptistes.

That Christ Comanded his Apostles & Servants of the holie Gho: first of all to preach the Gospell and make Disciples and afterwards to Baptise those that weare instructed in the fayth in calinge vpon and Confessinge the name of God.

Proofes out of the Holye scriptures.

Math. 28. 19. Iohn. 4. μαθητεοσατε ποιει. Discipulos facere. εις το ορομα Actor. 22. βαπτισιν σπικο λεβυμεοτ ορομα ου κοειο. ονομα τε κορίου. Marke. 16. 15. Luke, 24. 45.

CHrist seyth Math. 28. to his Disciples: Goe and make Disciples all nations baptisinge them in the name of rhe Father, of the Sonne and of the Holie Ghost, teachinge them to observe all thinges what soever I have Comanded you.

And Marc. 16, he sayth: Goe yee into all the world and preache the Gospell to everie Creature, he that shall beleeve and be baptised shalbe saved, but he that vvill not beleeve shalbe damned.

And Luke the 24. And thus yt behooved Christ to suffer and to rise again from the deade the thirde daye, and that repentance and remission of Sinnes should be preached in his name among all nations begininge at Ierusalem. Nowee yee are witnnisses of thease thinges.

The aforesayde proofes illustrated and confirmed by Anntient and latter teachers.

Primum docuerunt deinde fidei intingerent Sacramento.

HIeronimus sup. Math: The Lorde Comanded his Apostells that they should first instruct and teache all nations and afterwardes should baptise those that weare instructed in the misteries of fayth. For yt cannot be that the bodye shold receive the Sacramente of Baptisme, vnles the Sowle have received before the true fayth.

Athanasius

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Athanasius in Sermone. 3, contra Arianos: Our Saviour did not slightlie comãnde to baptise. But first of all he sayde: Teache, And then baptise that true fayth might come by teachinge and baptisme be perfyted by fayth.

Primum dixit docete ac deinde baptizate.

Haimo in Postilla: vpon the text, Goe & teach all nations, Folio. 278. In this place is sett downe a rule rightlie how to baptise that is that teachinge should goe before baptisme, for he sayth teach al nations & then he sayth & baptise them, for he that is to be baptised must be before instructed that he first learne to beleve that which in baptisme he shal receive for as fayth without workes is deade, so workes when they are not of fayth, are nothinge worth.

Doctrina baptismum præcedere decet.

Iames. 2. 26. Rom. 14. 24.

Erasmus paraphraseth thus vpon thease wordes of Math. 28. VVhen you have taught them the word of God, if they then beleeve you & receive it, if they begin to repente them selves of their former life and are readye and willinge to imbrace the Doctrine of the Gospel then let them be baptised, with water in the name of the Father the Sonne & the holie Ghost, that they may be marked with this marke and written amõgst the nomber of those whith trust that they are throughe the merrits of my death freed and washed from their sinnes, and received to be Children of God.

Sic credunt baptizate.

Idem in Annatationibus in Mar: The Apostells weare Comanded first to teache and then to baptise. The Iewes weare brought by Ceremonies to the knowledge of the truth, but Christians must learne to knowe first.

Apostoli Iubentur prius docere postea baptizare.

Bullinger in his howtebooke vpon the wordes of Mathewe cap. 28. *Docete omnes Gentes.* The worde vsed in the Greeke importeth as much as had he sayd, Make or Gather me Disciples.

μαθητεύσατε Discipulos facere.

Besa in Annotationibus. Baptise them in the name of the Father that is in callinge vpon the name of the Father.

In nomine id est, invocato nomine.

Strigelius in 8. cap. Act: To be baptised in the name of Iesus That is to be baptised in Confessinge and acknowledginge

the name of Iesus.

Lutherus in Genes. Cap 48. Before we receive the Sacrament of Baptisme and the Lords supper we must have fayth.

Idem In his Booke intituled. The Growndworke and cause *Tom 1.* For which cause sayth hee S. Paule in Rom. 1. and Heb. 10 vseth the sayinge of the Prophet Habbakuk, as a maine pointe in Christian Doctrine whereas he sayth the righteouse shall live by fayth, he sayth not the righteouse man shall live by the Sacramentes but by fayth for it is not the Sacrament but by fayth in the Sacrament that vivifieth and iustifieth for manie receive the Sacrament which are not thereby quickened and bettered, but who so ever beleeveth is both vivified & bettered thereby and this doth the words of the Lorde Christ, Marke the 16. Confirme sayinge, he that shall beleeve and be Baptised shallbe saved. VVhere he placeth fayth before Baptisme for where fayth is not there helpes not Baptisme as the followinge wordes in the same place do shewe sayinge: he that will not beleeve shalbe dāned (al be it that he be baptised) for it is not baptisme but fayth in Baptisme that saveth as we reade actes the 8. That Philip wowld not baptise the Eunuch vntyll he had first demannded of him whether he beleeved. Moreover S. Paule sayth Rom. 10. That it is requisyte to saluation that a mā beleeve from his harte, he sayth not it is requisyte to salvation that a man receiveth the Sacraments, because that by fayth whihout bodylie receivingè the Sacraments. If he Cōtemne not the same, a man may be saved. But whithout fayth the Sacraments profitt nothinge yea they are not onlie in vayne but bringe damnation also to the receivers.

Hab. 2. 4
Rom. 1. 17
Heb. 10. 38

Marki. 16. 28.

Fayth before baptisme.

Act. 8. 36.

Rom. 10. 10.

2. That

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2. That the Apostells and Servants of the holye Ghost have accordinge to the Comaundement of the Lord Iesus Christ first of all taught and then afterwardes those that weare instructed in the mysteryes of the Kingedome of God weare Baptised vpon the Confession of their faythe.

Proofes out of the Holye Scripture.

PAul wrytinge to the Corinthians sayth Christ sent him not to baptise but to preache the Gospell. Againe he sayth I have begotten you through the Gospell. And I have planted and Apollos watred but God gave the increase. 1 Corrin. 1 15. Preachinge before baptisme. 1 Corrin. 4 15. Begotten by preachinge and not by baptisme.

Heb. 6. He wrytinge of the order in teachinge which was observed in the Apostolicall Church sayth. Therefore leavinge the Doctrine of the begininge of Christ let vs be led forwarde to perfection not layinge againe the foundation of repentance from deade workes and fayth towardes God of the Doctrine of baptisme and layinge on of handes and of the resurrection from the deade and of eternall Iudgemente. And Heb. 10. Seeinge we have an high prieste which is over the howse of God let vs drawe neare whith a true harte in assurance of fayth sprinckled in our hartes from a evill Conscyence and washed in our bodyes whith pure water let vs keepe the Profession of our fayth whithout waveringe. 1 Corrin. 3 6. 1. Repentance. 2. Faith. 3. Baptisme. 1. Faith. 2. Pure water.

Actes. 2. 36. Peter lift vp his voyce and sayd to the Iewes lett all the howse of Israel knewe for a suretye that God hath made this Iesus whom you have Crucyfied both Lorde and Christ. Now when they harde it they weare pricked in their hartes & sayd men and brethren what shal we doe. Then Peter sayd vnto then. Amende your lives and be baptised every

Baptisme after repentance.

Qui verbum acceperunt sunt Baptizati.

Qui crediderunt Baptizati sunt.

Esay, 43. 10

Phillip preached the Gospell.

The Eunuch beleved and was baptised.

one of you in the name of Iesus Christ to the forgivenes of your sinnes, and you shall receive the gyft of the holie Ghost then they that gladlie received his worde weare baptised and they continued in the Apostells doctrine.

Actor. 8. Philip. came into the Cyttie of Samaria and preached Christ vnto them. And the people gave heede to those thinges which Philip spake with one accorde. And as soone as they beleeved Philip which preached vnto them the thinges that concerne the Kingdome of God and the name of Iesus Christ, they weare baptised both men and women. And Simon himselfe beleeved also and was baptised.

Ibidem The Angell of the Lorde spake vnto Phillip sayinge. Aryse and goe towardes the sowth vnto the waye that Goeth downe from Ierusalem to Gaza. And he arose and wente on, & behold a Certayne Eunuch of Ethiopia Candaces the Queene of Ethiopians Cheefe governor who had the rule of all her treasure and came to Ierusalem worship, And as he returned syttinge in his Chariote he redde the propher Esaye. Then the spirit sayde vnto Phillip. Goe neare & joyne thy selfe to yonder Chariot and Phillip ran thether & harde him reade the Prophet Esaye and he sayde. But vnderstandest thou what thou readest and he sayde how can I except I had a guide, Nowe the place of scripture which he redde was this, he was led as a sheepe to the slaughter, &c.

And thy Eunuch sayd vnto Phillip I praye the of whome speaketh the Prophet this of him selfe or of some other man. Then Phillip opened his mouth and began at the same scripture and preached vnto him the Gospell of Iesus. And as they wente on their waye they came vnto a certayne water, & the Eunuch sayd. See heare is water what doth lett me to be baptised. And Phillip sayd vnto him if thou beleevest with all thy harte thou mayest, and they went downe both into the water and he baptised him.

Actor. 10. Peter opened his mouth (before Cornelius and

his

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his frindes)and ſayd : To him give all the Prophets witnes that through his name all that beleeve in him ſhall receive remiſſion of ſinnes. VVhyles that yet Peter ſpake theſe wordes the holye Ghoſt fell on all them which harde the worde, and they harde them ſpeake all with tongues and magnified God. Then anſwered Peter can anie man forbid water that thoſe ſhould not be baptiſed which have receiued the holie Ghoſt as well as we. So he comanded them to be baptiſed in the name of the Lorde.

Ambroſi. lib. 2 de s. s. ſine Spiritu Baptiſma eſſe non poteſt.

Act. 16. 19. The keeper of the priſon fell downe before Paule and Silas and ſayd: Sirs what muſt I do to be ſaved, And they ſayd Beleeve in the Lorde Ieſus Chriſt, and thou ſhall be ſaved and thy howſehold. And they preached vnto him the worde of the Lorde and to all that weare in his howſe, And he was baptiſed with all that belonged vnto him ſtraightwaye & rejoyced that he and all his howſehold beleeved in God.

Lutherus non vult Baptiſare niſi credãt.

Act. 18. At Corinth. The Spirit did drive forewarde Paule to teſtifie vnto the Iewes, that Ieſus is that Chriſt. And Chriſpus the Chiefe ruler of the Sinagogne beleeved in the Lorde with all his howſe and manie of the Corinthians hearinge it beleeved and weare baptiſed.

Audientes credebant & baptiſabantur.

The ſame illuſtrated and Confirmed by teſtimonies out of the Auntient and latter teachers.

Beda ſuper 19. Cap. Actor. All thoſe that came to the Apoſtells to be baptiſed weare inſtructed & taught of them, & when they weare inſtructed and thaught concerninge the Sacrament of Baptiſme then they receiued the holie adminiſtration thereof.

Baptiſme vpon faith.

Auguſtinus ad Salcotinanum. A man muſt repente before baptiſme. As Peter in the Actes of the Apoſtells ſpeakinge to the Iewes ſayth : Repente and be baptiſed everie one of you in the name of the Lorde Ieſus Chriſt, *Et citatur in Decret diſtinct. 4. de conſecr. cap. Agant. Luther in Geneſ.* Not Ba tiſme but

Non vult baptiſare niſi credãt.

fayt in Baptiſme is that which ſaveth and therefore we reade. Acts. 8. That Phillip. would not baptiſe the Eunuch tyl he had aſked him before whether he beleeved or not.

Qui penitentiam agebant baptiſabitur.

Melanthon vpon 1. Cor. 11. In times paſt thoſe in the Church that had repented them weare Baptiſed and was in ſteede of an Abſolution wherefore Repentance muſt not be ſeperate from baptiſme for Baptiſme is a Sacramentall ſigne of repentance.

1. Corrin. 1 15.

Bullinger in his howſebooke, 48 ſermo: vpon the wordes of Paule, God hath not ſente me to baptiſe but to preache the Goſpell, ſayth:) This muſt not ſo ſlightlie be vnderſtood as weare he not ſente to baptiſe, at all. But that teachinge ſhowld goe before baptiſme for the Lorde Comainded his Apoſtells both to preache and alſo to Adminiſter the Sacraments.

Doctrina baptiſmum præcedet.

Idem Ibidem Baptiſme hath no preſcribed time given by the Lorde and therefore it is left to the free Choyce of the faythfull. Thoſe that beleeved at the preachinge of Peter vpon the daye of Pentecoſt as alſo the Eunuch whom Phillip Baptiſed. Cornelius the Captaine, Paule the Apoſtell at Damaſko Lydia the ſeller of purple a VVoman that feared God, the keeper of the priſon at Phillippi and other more as well women as men ſo ſoone as they taſted the giftes of Chriſt and beleeved his worde, preſentlie deſyred to be baptiſed.

3. *That after the Apoſtells time by the Auntient Fathers in the primative Church who obſerved and followed the ordinance of Chriſt and the Exempell of the Apoſtells the people weare cōmonlie firſt inſtructed in the myſteries of fayth & after that they weare taught they weare baptiſed vpon Confeſſion of the ſame.*

Proofes for the ſame out of the Auntient & latter teachers.

For

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Iustin Martyr in oratione ad Anthonium Pium: I will declare vnto you. Howe we offer vp our selves to God after that we are renewed through Christ. Those amongest vs that are instructed in the fayth and beleeve that which we teache them is true, beinge willinge to live accordinge to the same, we do admonishe to fast & to praye for the forgivenes of their sinnes, & we also fast and praye with them, And then they are brought by vs to the water and there as we weare newe borne, are they also by newe birth renewed. And then in callinge vpon God the Father the Lorde Iesus Christ and the holie Ghost they are washed in water.

Quicsque persuasi sic erint & crediderint in aqua lavantur.

Rabanus in decretis de consecrat. distinct 4. Cap. ante bap. The Catechisme which is the doctrine of fayth must goe before baptisme. To thintent that he that is to be baptised (*id est Catechumenus*) may first learne the misteries of fayth. And further he sayth: The Lorde Christ annoynted the eyes of him that was borne blinde with Claye made of spittel, before he sente him to the water *Siloah* to signifie that he that is to be baptised must first be instructed in the fayth concerninge the incarnation of Christ, and when he doth beleeve then is he to be admitted to baptisme to thintente he maye knowe, what that grace is which he receiveth in baptisme and whom he afterwardes in dutye ought and is bounde to serve.

Ante baptismum Catechizandi debet hominem prævenire officium.

Iohn. 9 16.

Prius debet baptizandus fide instrue.

Basilius contra Eunomium lib. 3. Must the faythfull be sealed with Baptisme, fayth must needes preceede and goe before.

Credere prius oportet ac postea baptismate cõsignari.

Eusebius lib. 6. Histor Eccles. Origen was apointed by *Demetrius* to be at *Alexandria a Catechista* that is a teacher of those that weare Discyples and scollers in the fayth which office before his time after the Apostells *Plautinus* & *Clemens* did execute, whose Disciples weare Plutarch *Serenus*, *Heraclus* & *Heron*. And a womã who before she was baptised with water was as a Marter put to death & baptised with the fyer for Christ his sake after Origen *Heracles* and after *Heracles Dionisius* taught in the sayd scoole at *Alexandria* those that weare to be instructed in the

Origines Catechista baptizandorum.

the fayth before baptiſme.

Anno etatis 30 veſtē candidam aſſumpſit.

Eraſmus & Wicelius in vita Hieronimi ex ipſis ſcriptis collecta *Hieronimus* borne in the Cyttie Sydon, of Chriſtian parents, and brought vp in the Chriſtian religion, was baptiſed at Rome in the 30 yeare of his age.

In die baptiſatus quo paſtor eccleſiæ ordinatus eſt.

Paulinus de vita Ambroſij. Et Nauclerus Chron Gener. 13. Ambroſius borne of Chriſtian Parents, his fathers name was Ambroſius, and his mothers name Marcelina, remayned inſtructed in the fayth vnbaptiſed, Tyl he was Choſen Biſhop in Millaine, at which time he receiued Baptiſme of a Catholique Prieſt.

Ad fidem conuerſus baptiſabatur cum Iam eſſet 30 annorū.

Nauclerus Gencrat: 14. Anno dominij, 391. Auguſtinus the Sonne of the vertuous *Monica* beinge inſtructed in the fayth was baptiſed when he was abont 30 yeares of age, at the Feaſt of Eaſter, and at the time of his baptiſme they both ſange the *Hymne te Deum Laudamus.*

Catechumenus jactus baptiſatur.

Idem Generat. 14. Conſtantinus the Emperour borne of Helena the Chriſtiā Queene, was by Chriſtian Prieſtes converted to the fayth, and was Baptiſed by Pope Silveſter, in the laſt yeare of his life.

Inſtitutus in Catholica fide ab Acholio Baptiſatus eſt.

Hiſtoria tripartita, lib 1. Bibliorum de trinitate. Theodoſius the Emperour borne in Spaine, his Parents beinge both Chriſtians, was even from his youth inſtructed and educated in the Catholique fayth, who falinge ſicke at *Theſſalonia*, was by *Achalio* the Biſhop of the Cyttie baptiſed and therevpon recouered of his ſicknes.

Clodobeus beinge inſtructed in the fayth was baptiſed in the 36 yeare of his age.

Helio tertia parte Eccleſſ. Hiſtor. Clodobeus Kinge of Frannce inſtructed in the Chriſtian fayth by *Remigius* beinge clothed in a linnen garment, and placinge him ſelfe amongſt the nomber of thoſe that weare to be baptiſed, receiued Baptiſme in the 36. Yeare of his age. At which time alſo, *Remigius* in a Sermon converted 3000. Soldiers who beinge inſtructed in the fayth weare baptiſed whereby it apeareth that the riche togeather with the poore weare baptiſed in one water, which

3000. Soldiors inſtructed in the fayth weare baptiſed.

Coſto-

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Coſtome remained in vſe vnto the time of Charles the Greate and Lodowich Auguſtus who ordeyned that the Prieſts ſhold baptiſe none but at Eaſter and Pentecoſt, except they weare extreme ſicke and in daunger of death. And thoſe that weare thus Baptiſed in their beds, weare called Clinicos. Baptiſati inclinijs.

Wicelius in Choro Sanctorum: Viriunus, Marcellinus, and *Iuſtinus*, All learned men, livinge in the time of *Decius* the Emperor. Had Conferrence together aboute the Chriſtian Religion, wherto they weare all well affected, but for as much as they harde that thoſe that beleeved in Chriſt weare alſo Baptiſed they ſente for à Prieſt named *Iuſtine* and deſyred they might receive of him baptiſme. VVho much reioyed that ſo greate learned men as they weare, would give them ſelves vnder the yoake of Chriſt. And after that he had Catechiſed them, cauſed water to be brought and baptiſed them vpon Confeſſion of their fayth. Virianos Marcellinus and Iuſtinus weare vpõ Confeſsiõ of their fayth baptiſed. Baptiſaint catechiſatos ad confeſsionem fidei.

Idem Ibidem. Quirinus Captaine in Rome vnder Traianus the Emperor. Tooke Alexander the Biſhop, and the noble Hermes Priſoners, But Alexander ſpoak to him ſo much of Chriſt and his Goſpell, that the holie Ghoſt ſo wrought, eſpetiallie when as he ſawe that his ſicke Daughter miraculouſely received her health that they both beleeved and after they weare Catechiſed & inſtructed in the Chriſtian Religion they weare Baptiſed. Quirinus the captain converted. Catechiſati in religione baptiſabantur.

Item Hermingildus lived in Spaine An. Chriſt. 700. In the dayes of Tiberius the ſeconde, who by the preachinge of *Leander* Biſhop of Hiſpala, was Converted to the Catholique Religion and was after the Catholique manner afterwardes Baptiſed. Converſus ad Catholicam profeſsionem baptiſabatur.

Idem ex libris Alfridi Epiſcopi: Lutgerus borne of Chriſtian parents, (his Father was named *Lutgerus* and his mother *Liburga*) imbraced and learned the Chriſtian fayth in Fraunce, & received afterwardes the ſacred Baptiſme. Lutgerus havinge imbraced the Chriſtian fayth was baptiſed.

Idem ex codice Mariano. Torpes was Converted to the fayth

Torpes beleeved and was baptised.

in the dayes of Nero the Emperor, and was baptised in Christ.

Nemesius.

Idem ex eodem codice. Stephen the first beinge Pope in Rome vnder *Valerian* and *Gallien* Emperors, Catechised *Nemesius* together with others, and accordinge to the Costome of the Church after they had fasted, those that beleeved weare baptised.

Credentes Baptisanit.

Idem Basillica an honest and vertuos mayde in Rome in the dayes of the Emperor *Gallien*, learned the Christian fayth of Eunuches, *Protus*, and *Hiacinthus* and was baptised of Cornelius the Pope.

Basillica instructed in the fayth was baptised.

Erasmus in annotationibus in Lucam: Those who in times past weare to be baptised weare first of all instructed in the misteries of the Christian fayth and weare caled *Catechumenos* or such as weare scollers or discyples and their teachers weare caled *Catechiste* susceptores and *Campatres* that is instructers susceptors and Godfathers.

Those in times past that weare Baptised weare first instructed in the fayth.

Polidor de inventoribu rerum. Lib 4. Cap. 4. Yt was the Costome in the owld time, to baptyse those for the most parte that weare come to there full growth, and after their baptisme they weare apparaled in a whyte garmēte and this was done at Easter and Pentecost; and in the meane time before the Feastes, they weare instructed in the misteries of the fayth and weare caled *Catechumeni*, and when they had Apprehended the sayd misteries they weare baptised and fed with milke and honnie.

It was the costome to baptise at Easter and Pentecost.

Beatus Rhenanus in annot: super tertull: VVryteth to the same effect. That the owld costome was that those that weare come to their full groweth weare baptised with the bath of regeneration which Costome was observed vntill the time of Charles the greate and Lodowich Emperors, (as by the statutes by them establis hed apeareth) who ordeyned and gave expresse Comanndement that the Priests showld not baptise anie but at the Feast of Easter and Pentecost, except in the exstremytie of sicknes and danger of death.

Adultri lavacro regenerationis baptisabantur.

Comandement not to baptise but at Easter and Pentecost.

Bez

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Beza in annatationibus super Math. Iohn taught thoſe that weare to be baptiſed, and admitted none to baptiſme, but thoſe that gave teſtimonie that they beleeved, the forgivenes of their ſinnes ſuch Confeſſion was alſo in the primative Church required of the *Catechumens* before baptiſme. For in that the Sacraments are ſeales it is requiſyte that Doctrine or inſtruction ſhowld goe before the vſe of thoſe thinges by which the Doctrine it ſelfe is to be ſealed.

Quum Sacramenta ſint ſphragides, receſſo eſt vt præcedat doctrinam quam obſignent.

Luther in his booke of the ciuil Magiſtrate: The Sacraments neyther canne nor maye be received without fayth, but with greate hurte. VVherefore we holde our ſelves to the wordes of Chriſt: he that beleveth and is baptiſed, ſo that eyther before, or elce even then preſente when baptiſme is adminiſtred there muſt needes be fayth or elce there is a Contempt of the devine maieſtye. VVho offers his preſent grace when thercis none to receive it.

Luther in Chronica. Seba: Franck. Mar. 16. 15. Idem in his booke of worſhip

4. *That by the Auncient Fathers in the primative Church. The Children both of the faithfull and elce, weare comonlie firſt inſtructed in the fayth, and afterwards vpon ackno wledginge and Confeſſinge of the ſame they weare baptiſed.*

Proofes out of the Auncient and latter Teachers.

Tertullian in libro d Baptiſmo wryteth: That infantes or younge Children ſhold not ſo ſpeedelie be baptiſed. And vpon the ſayinge of the Lorde: ſuffer littell Children to come vnto me and forbidde them not: he thus ſpeaketh: Let them come when they are growen, and when they are able to be inſtructed. VVhen they can learne to knowe Chriſt then maye they be Chriſtians for if that youth be not ſo ha-

Pueros nō tam cito baptiſandos. Mat. 19. Mar. 10. Luke 18. Veneant cum adoleſcunt.

Inuptis baptiſmum procraſtinandum.

ſo haſtelie to be put in truſt with earthly goods. VVhy with the heavenlie lett them therefore firſt knowe how to deſyer that which is for their good. To thintent that it beinge deſyred it maye be given them. In like manner *Tertullian* Counſeleth that Baptiſme ſhowld not be adminiſtred vnto younge vnmaried Maidens, *Whyles they yet ſuffer temptation.*

Catechumeni baptiſed at the Feaſt of Eaſter and Pentecoſt.

In decretis de conſecrat. Deſtinct. 4. ex conſilio, Gerundenſi. Cōcerninge the *Catechumenes* or thoſe that are inſtructed in the fayth it is ordeyned that they ſhowld all come at Eaſter and Pentecoſt.

Baptiſandos oportet fidei ſymbolum diſcere & Epiſcopo reddere.

Ibidem ex concilio Laodicenſi. The Diſciples or ſcollers in the fayth who are to be baptiſed, muſt before learne the fayth & then vpon thurſdaye the laſt weeke in Lent muſt acknowledge the ſame before the Prieſt or Biſhop.

Qui baptiſandi ſunt ſymbolum diſcunt & Epiſcopo reddunt.

Ibidem ex Concilio Martini Papæ: Thoſe that are to be baptiſed muſt learne firſt the Creede, the which vpon the fift daye in the laſt weeke in Lente they muſt rehearſe, eyther before the Biſhop or Prieſt.

Baptiſme vpon fayth accordinge to the Comanndement of the Lord Jeſ. Chriſt.

Ibidem ex Auguſtini ſermone. Neophitos (id eſt Iuniores or yongmen before we dowched or dipped your bodye in the ſacred water. VVe aſked: beleeve you in God the Father Almightie? And you Anſwered I beleeve. Moreover we aſked: beleeve you in Ieſus Chriſt his ſoñe, which wat Conceived of the holie Ghoſt, and borne of the virgin Marie, to which you anſwered in like manner I beleeve. Item we aſked you, beleeve you in the holie Ghoſt, vnto which everie one amongeſt you anſwered I beleeve, and this have we done accordinge to the Comanndement of our Lorde and ſaviour Chriſt, who Comannded his Apoſtells to goe and teaehe all nations bapſiginge them in the name of the Father of the Sonne and the holie Ghoſt.

Mat. 28, 19

Rupertus Tuitienſis lib. 4. de divinis officijs cap. 18.

In former times the Coſtome in the primative Church was that they Adminiſtred not the Sacrament of regeneration,

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tion, but onlie at the feaſte of Eaſter and Pentecoſt, and all the Children of the Church which through out the whole yeare, throughe the worde weare *moved* when Eaſter came gave vp their names, & weare the followinge dayes tyll Pentecoſt tnſtructed in the rules of fayth, rehearſed the ſame by their baptiſme and dyinge thus with Chriſt roaſe againe with him.

Cuncta eccleſiæ proles, audiens regulam fidei in ſolénitate baptiſterij ſeu ſymbolum reddebat.

Caſſander in libello de infantium baptiſmo: It is certayne that ſome beleevers in times paſt have with holden Baptiſme from their Children, vntill they weare growne and Cold vnderſtande and remember the miſteries of their fayth, *yea alſo Connſeled not to adminiſter baptiſme* as by *Tertullian* and *Gregorie Nazianſene* apeareth.

Certum eſt nonnulli fideles in liberis fuit baptiſare ætatem Paule provectiorem quam vt conque intelligere & meminiſſe poſsit expectaſſe.

Zwinglius in his booke of articles Artic: 18. In the owld time Children weare openlie inſtructed. VVho when they came to vnderſtandinge weare caled *Catechumens*. That is ſuch as are inſtructed in the worde of ſalvation. And when they had imprinted the fayth in their hartes and made confeſſion thereof with their mouthes, they weare admitted to baptiſme.

Beza. Vpon the wordes of the Apoſtel. 1. Cor. 7. 14. But nowe your Children are holie. Out of this place *Contradictors* of the truth are reveyled, as firſt of all thoſe that make baptiſme to be the firſt entrance to ſalvation. And ſecondlie thoſe that permit all Children to be baptiſed, which was vnharde of in the primative Church wheare as everie one ought to be inſtructed in the fayth before he weare admitted to baptiſme.

In tota veteri eccleſia prius oportet catechumenum eſſe quam baptiſare.

Wicelius in Choro Sanctorum: *Dioniſius* travayled with Pancruts (the ſonne of Clion à Chriſtian) towardes Rome, and as they went they came to the mountayne Celius, vnto Pope Cornelius who Catechiſed and inſtructed them in the Chriſtian Religion. And twentie dayes after, baptiſed them in Chriſt. *Pancratius* beinge then 15. yeares of age.

Catechiſatos in fide Chriſtiana baptiſauit.

Pontius the ſonne of Markus à Chriſtian, was Catechiſed

Pontus instructed & baptised by Pontiano.

and instructed in the Christian Religion, and afterwardes was Baptised by Pontiano the Bishop.

Nazarius was instructed and Baptised of Lino.

Item Nazarius the sonne of à Christian woman caled *Perpetua*, imbraced and followed his mothers Religion even from his tender age, who beinge Catechised and instructed by *Lino* the Pope, received also baptisme.

Sosippus Cleosippus Melosippus Catechised and then baptised. Ann. 224.

Item Leountilla a Christian woman beinge Grandmother to three of her Sonns sonns, named *Sosippus*, *Cleosippus*, and *Melosippus*, intreated *Remigius* that they might be Catechised in the Christian Religion and then Baptised which was also performed Anno. 224.

Tecla & Erasma beinge Catechised weare baptised.

Tecla and *Erasma* Daughters to *Valentian* a Christian of Aquilea, weare (in the dayes of Nero the Emperor) instructed in the fayth by their Father and brought vp in the feare of God, who beinge Catechised by *Harmagora* weare baptised in a runninge water.

Fusca.

Fusca a holie virgin whyle she was yet younge in yeares had a desyer to the Christian fayth, the which desyer of hers she made knowne to *Mauro* a Mayde servante, who also was in wardlie moved to seeke Christ, thease both beinge instructed in the Christian Religion by *Hermolao* the Priest at *Rauenna* weare then Baptised.

Mauro.

Honoratus a heithen.

Honoratus borne of Hearthen parents learned the Evangelique fayth, of Caprasio the Hermit and beinge Catechised was baptised.

Rogatian instructed in the Christian Religion by his brother Donatian was behedded beforebaptisme.

Item Ragatianus an Italian was conuerted to the Christian fayth by *Donatian* his brother, and whyles he was yet vnbaptised he was persecuted imprisoned together with his brother and beinge a Neophite or Catechumener vnbaptised, seeinge he knewe he must dye, wished to him selfe the holie baptisme but Donatian his brother besought God that his blood might be to him in steede of the Sacrament of Baptisme and so the daye followinge they weare both beheaded.

Neophite ante Sacramentum decolatur.

Item Euirentiana the holie and virtuous virgin, was a Catechu-

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techumena and albeyt ſhe beleeved in Chriſt, yet was ſhe vn baptiſed, when as God caled her to his Kingdome through martirdome wher ſhe was baptiſed in her owne blood.

Euirentia nabeleeved and was in ſufferinge martirdom baptiſed in her owne bloode.

5. *That accordinge to the inſtitution of the Lorde Chriſt and the Apoſtells and Auncient Fathers right vſe, the teachers required fayth with baptiſme, and that he that was Baptiſed muſt him ſelfe acknowledge and confeſſe the ſame and call vpon the name of the Lorde.*

Prooſes out of the Holie Scripture.

MAthewe. 28. Chriſt comaunded his Apoſtells to make all nations to diſcyples and Baptiſe them in the name of the Father, of the Sonne, and of the Holie Ghoſt.

Marke, 16. Hee that beleeveth and is Baptiſed, ſhalbe ſaved.

Actes the 8. Phillip opened his mouth and preached to the Ethiopian Eunuch the Goſpell of Ieſus, And as they went on their waye they came vnto a vvater. And the Eunuch ſayd behold heare is vvater what hindreth that I may not be baptiſed, Phillip anſwered and ſayd, if thou beleeveſt with all thy harte thou mayeſt, And he ſayd: I beleeve that Ieſus Chriſt is the Sonne of God. And they wente downe both into the water Phillip and the Eunuch and he baptiſed him.

Actor. 22. Sayth Paule, Annanias ſayde ſonne: The God of our Fathers hath apointed thee, that thou ſholdeſt knowe his will, and ſee that juſte one, and ſholdeſt heare the vayce of his mouth. Now therefore why tarieſt them, ariſe: and be baptiſed and waſhe awaye thye ſinnes ith callinge on the name of the Lorde.

Baptiſare invocato nomine Domini.

Acts.19, Paule sayde to certayne Discyples at Ephesus: have you received the Holie Ghost since you beleeved, and they sayd vnto him we have not so much as harde whether there be an Holie Ghost or not. And he sayd vnto them vnto what weare you then baptised? And they sayd vnto Iohns baptisme The sayd Paule Iohn verilye baptised with the Baptisme of repentance, sayinge vnto the people that they should beleeve in him that should come after him, that is in Christ, so when then hard that they weare baptised in the name of the Lorde Iesus, and when Paule layde his hanndes on them they received the holie Ghost.

1. Peeter.3. Baptisme saveth vs, not that puttinge awaye of the filth of the flesh.

An explanation and Confirmation of the saide proofes of scripture out of the Auncient and latter teachers.

Baptise in the name of the Father the Sonne and the Holie Ghost.

Hilar. praieth that he may always retaine that which in the Sacrement of regeneratiō he hath receiued.

Through Baptisme wee must denie and forsak the Divil with all his pōpe & Angells.

Hillarius lib.2, de trinitate. The Lorde hath Comannded to Baptisé vpon the name or in the name of the Father, the Sonne and the Holie Ghost. That is vpon Confession of the beginners the onlie begotten and him that was given.

Item 12. Booke de trinitate. Hilarius prayeth thus to God: O lovinge Lorde preserve my fayth and the testimonye of my Conscyence, so that I maye allwayes keepe what I have *confessed* in the Sacrament of my regeneration when I was baptised in the name of the Father, the Sonne, and the Holie Ghost, namelie that I maye worshipp thee. O God our Father with thy Sonne and stirre vp thy Holie spirit in me which proceedeth or goeth out from the.

Tertullian de corona militis when we come together to the water, and a littell before then dowe promise there in the hande of the minister. That we will renounce the divil his pompe &c. and be douched 3 times & saye no more therto

then

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then what the Lorde Comaundes in the Goſpell. And ſo we goe out of the water wherein we are baptiſed, we eate milke and honnie togeather, and refraine the whole weeke from that daye forwarde from waſhinge and bathinge.

Idem Ibidem: The ſowle is not Clenſed with waſhinge but with the teſtimonie of a good Conſcyence.

Ambroſius de ſpiritu ſancto lib. 2. In our Sacrament there is three queſtions propounded, and three Confeſſions made wythout which three Confeſſions no man can be waſhed.

A three folde confeſsion before baptiſme.

In decretis diſtinct. 4. ex Auguſtino ad fortunatum when a Catechumenus is baptiſed he makes Confeſsion of his fayth, and gives anſwere to that which is aſked.

Idem ex laodicenſi Bracharenſi & Anterſi Conſilijs.

Idem ex Martini & Nicolai Paparum Placites. The *Catechumeni* ſhall learne firſt the Creede, I beleeve in one God, &c. So that afterwardes when they are to be baptiſed, they can repeate the ſame to the Biſhop or Prieſt.

The Creede muſt be reherſed before baptiſme.

Idem ex Concilio Carthaginenſi. 4 Thoſe that are to be baptiſed, ſhall give vp their names, and after that they are wel examined. *And with layinge on of handes ſufficyentlie proved.* Let them be baptiſed

He that is to be baptiſed muſt give vp his name before baptiſme

Arnobius in Pſalme 146. Thou art not firſt baptiſed and then beginneſt firſt to affect and imbrace the fayth, but when thou art to be baptiſed, thou ſignifieſt vnto the Prieſt what thy deſyer is, and makeſt thy Confeſſion with thy owne mouth.

Mark: when baptiſme is to be adminiſtred.

Lodovicus vives in Auguſtinum de civitate Dei Lib 1. Cap. 26. No man in times paſt was brought to be baptiſed, but thoſe that weare come to their full growth who havinge learned what it concerned, of their owne accorde deſyred the ſame.

Luther vpon the receivinge and givinge the Sacramente Tom. 3 fo 168. In times paſt it was thus, That the Sacrament vvas adminiſtred to none except it vveare to

 thoſe

thoſe that acknowledged and Confeſſed their fayth and knewe howe to rehearſe the ſame, and this is verie neceſſarie to be done, becauſe that the Sacramente is inſtituted externallie to be vſed, that the fayth be confeſſed and made knowne to the church for by God it was ſuffycient that vve beleeved the Goſpell but he would alſo that we ſhould ſerve our bretheren vpõ earth and manifeſt that our fayth which we have in our hartes by externall ſignes viz baptiſme and the Lordes ſupper, for with the mouth muſt we confeſſe the Goſpell and receive the Sacrament for à witnes or ſigne that the world maye knowe that weare Chriſtians, and thereby we are for our perſons ſecured and aſſhured that vve have a mercyfull God and have given alſo ſatisfaction vnto the world.

Bucerus in Annotationibus ſuper 4. Iohan. Anno. 28. publiſhed. So much as in the Apoſtolicall vvrytinges are wrytten of Baptiſme, it is aparante that Baptiſme was adminiſtred to none by the Apoſtells but to thoſe of vvhom, they (concetninge their regeneration) made no dowbt. And therefore Phillip vvould not Baptiſe the Eunuch vntyll he had acknowledged that he beleeved in Chriſt.

Ruffinus in expoſitione ſymboli vvryteth: That thoſe at Rome and Aqui'a that weare to be baptiſed muſt firſt acknowledge & Confeſſe the 12 Articles of the fayth.

Euſebius Eccleſ: Hiſtor: lib. 7. Cap. 8. There vvas vvith vs a brother which beleeved, vvho beinge preſente amongſt thoſe that wee are to be Baptiſed, & hard howe they vveare queſtioned and how they anſwered, he weepinge came to me, and deſyred of me to be clenſed and waſhed by Chriſtian baptiſme.

(*Auguſtinus 8. Lib. Confeſſion:* vvryteth) of *Victorino* thus: An *Orator* is become a Child of Chriſt and a younge man of the vvater (that is the baptiſme of Ieſus) vvho vvhen he vvas inſtructed in the firſt princyples of the miſteryes of fayth not longe after he gave vp his name, that he through baptiſme might be regenerate, and as he came in the Church vnto the

place

place where he ſhould make Confeſſion of his fayth. The Prieſt offered him to heare the ſome of his Confeſſion in private, and in the ſtyll, as the Coſtome was to thoſe that weare bat hefull, the which Victorinus refuſinge to doe, openlie acknowledged the true fayth vvith greate boldnes and there vpon vvas baptiſed.

Victorinus Confeſſed his fayth freelie and was there vpon baptiſed.

Wicelius in Hagiologio. Aprouianus A Iaylor to whoſe (coſtodye Siſinnius the Deacon was comitted) vvas inlightened and ſpake to Siſinnio, I coniure thee by Chriſt whom thou vvorſhipeſt that thou vvouldeſt baptiſe me, vvho Catechiſed him & afterward ſet him in the vvater and ſayde to him. Beleeveſt thou in God the Father, the Sonne & the holie Ghoſt, he Anſwered I beleeve, then ſpake Siſinnius, Ieſus Chriſt inlighten thee, and there with he lift him out of the vvater.

Aprouianus beleeved & deſired to be baptiſed.

Idem Ibidem Ciriacus Deacon to Pope Marcellus inſtructed Tobiam the Kinge of Perſia his daughter, and as he was to baptiſe her in a ſilver fonte, he ſayd vnto her, Tobia beleeveſt thou in God the Father the Sonne and the holie Ghoſt, *Tobia* Anſwered I beleeve. Ciriacus ſayd beleeveſt thou alſo the Reſurrection of the bodye? ſhe Anſwered, I beleeve, & when as ſhe beinge baptiſed was lifted out of the vvater ſhe ſayde Certeynlie Ieſus vvhom Ciriacus preacheth is God.

Tobia the Kinge of Perſias doughter beleeved & was baptiſed.

Idem ex Mariano codice: Gayus the Pope Catechiſed Claudius a Romane and vvhen as he and his wiffe deſyred to be bapri ed Gayus vvilled him to faſt, and then beinge aboute to baptiſe him, he aſked him whether he did from his harte beleeve the Articles of the Chriſtian fayth vvho anſwered I beleeve, & ſtandinge naked in a vvodden veſſell of water was aſked the ſeconde time concerninge the Apoſtolique fayth and as he anſwered I beleeve. Gayus caſt three times vvater vpon him. After this, Gayus harde one by name called Maximus preache the vvorde of the Lorde vvho deſyred of him Baptiſme, to whom Gayus ſayd, doſt thou from thy harte beleeve? forſakeſt and leaveſt thou the pride of his vvorld the

Claudius ad his wife was commanded to faſt before he was baptiſed.

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Divill and his Angells? Maximus answered: I forsake the Divill and all his workes and will followe your example, and when Gabinus the Priest had Catechised him openlie in all the Sacraments, he vvas afterwardes baptised by Gayus.

6. *That Christ neither gave Comaundement for Baptisinge of Children, nor instituted the same and that the Apostells never Baptised anie Infants.*

Proofes out of those teachers owne vvritinges: Which observe and vse Childrens Baptisme.

PAPISTES.

The Apostells baptised no Children.

ERasmus *in his booke of the union of the Church*. Translated by Capitus: Yt is nowhere expressed in the Apostolicall wrytings that they baptised Childrens.

In Paules time Children weare not baptised.

Iaem in annotationibus supra 5. Cap ad Romanos: Baptisinge of younge Children was not as yet in vse by S. Paules time.

Roffensis Contra Cap. Babilon. The first rulers in their Church have vsed such manner of Baptisme as Christ never vsed in his Church.

The institution of Childrens baptisme is scripture Lesse.

Doctor Eck. Against the newe Church orders in the vpper Marquesdome and territories of Normburgh wryteth that the ordinances Concerninge the Baptisme of Children is without Scripture, and is founde to be onlie a Costome of the Church.

Childrens baptisme the ordinance of man.

Item in Cinchiridion he wryteth that the Baptisme of Children is not to be proved out of the holie Scriptures, and Concludes thus against the Lutherians: What are you such fooles to take on you the ordinances of man.

Iohannes Fumusius in Dialogue Dedycated to *the honorable and noble* fiderick of wirtschbergk. Yf now Baptisme of Children

ſhowld be objected to the Lutherians, what wold they saye thereto, seeinge the same cannot by plaine Scripture be shewen. To which agreeth well that which Origen sayth *in lib. 6. in Rom*: and Augustine of the Sacrifice of the. *Masse de fide ad Petrum. Cap 19.*

The baptisme of Children cannot be proved by the Scriptures.

Cobelens de baptismo parvulorum: Iesus tooke a Child and placed him in the middest of them. Now what Childe vvas it. I thinke not that it was a younge or newe borne Child, and hat the same was not baptised for Infants weare not in those dayes baprised but such as beinge come to their full groweth confessed their sinnes.

Infants weare not baptised in the Apostells time.

Staphilus in Epitome. That younge Children shold be baptised is not expressed in the holie Scriptures.

LVTHERIANS.

LVther in the Epistell of Annabaptisme wryteth: VVe can not prove by anie place of Scripture, that Childten do beleeve. Neyther do the Scriptures cleerlie or plainlie with these or the like wordes saye: Baptise your Children for they beleeve: VVherefore we must needes yeeld to those that drive vs thus to the letter because we finde it nowhere written.

It cannot be proved by Scripture that Children beleeve.

Pomeranus in his booke of Children vnborne sayth: That for the space of 1200 yeares men have erred concerninge Children the which we cannot yet willinglie would baptise.

For the space of 1200. yeares men have erred concerninge Childrens baptisme.

Melanthon. In his treatise concerninge the Doctrine of the Annab: wryteth there is no plaine Comaundement in the holie Scriptures that Children shold be baptised.

Zvvinglians & Calveniſtes.

ZWinglius in his booke of the movers of sedytion: when we speake of Childrens Baptisme: So it is hat there is no plaine wordes in the Scripture, wherby the same is comaunded.

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Baptisme administred in the extremitie of sicknes.

Idem de vera & falsa religione : He wryteth that in former times, manie weare baptised in the extremytie of sicknes.

Idem Christ instituted not the manner of Baptisme as the learned in thease our times do judge.

Idem in his booke of Articles. Article. 18 he sayth : Albeyt I knowe that the Auncyent wryters affirme that Children weare divers times baptised in the owld time, yet was it not so common as now it is. But the Children weare allwayes openlie instructed. And when their fayth had made impression in their hartes and they Confessed the same with their mouths, then weare they admitted to baptisme, & this Costome *of teachinge* I wish weare in vse in this our time.

Confessiō before baptisme.

Bucerus in his booke intituled the grownd vorke and Cause, &c. In the Congregation of God. Confession of sinnes is allwayes the first, the which in time past wente before Baptisme, for comonlie Children weare baptised when they came to their vnderstandinge. And againe in the begininge of the Church, no man was baptised and received into the Congregation, but those that throughe hearinge the vvorde wholly gave over and submitted them selves to Christ.

Idem Super Mat. Christ hath nowhere comaunded to baptise Infantes.

In the *Vlmish Catechisme* sett forth by *Oecolampadio*, it standeth this : Concerninge baptisinge of Children we have no other Comaundement of Christ then Love, which is the institution of Childrens baptisme.

Not a childe was baptised by the Apostells handes.

Calvinus in Institutionibus lib. 4. Cap. 16. Confesseth that it is no vvhere expresly mentioned by the Evangelistes that *anie one* Child was by the Apostells handes baptised.

Dathenus of Childrēs baptisme.

Dathenus in the franken dallische *Colloquium fo.* 549: VVe beleeve that Christian Children ought to be baptised, albeyt it stande no where plainelie with suche wordes wrytten : That Christian Children shall in the Newe Testament be Baptised.

And folio. 605 : Nowe we have plainlye Confessed that vve have

have no such expresse Comaundement that you should Baptise the Christians Children.

And fol. 663. Also in Protocol. Printed in Ne herlandishe, 274, 1. He confesseth that there is no evident example that the Apostels did baptise Children.

No example that the Apostells baptised Children.

7. *That the Baptisme of Infantes and sucklings is a Ceremonie and ordinance of man brought into the Church by teachers after the Apostells time and instituted and Comaunded by Counsells Popes and Emperors.*

Proofes out of the Auncyent and latter tachers.

Childrens baptismo a tradition of the Church.

Origen Calleth Baptisme of Children a Ceremonie and tradition of the Church. *In leuit. Ho. 8. In Epist. ad Rom. lib 5.*

Childrens bap: A comon costome of the Churh.

Augustine Calleth it. A Common costome of the Churche. *De baptismo contra dona: lib. 4. Cap. 23. Et de Genes. ad literam lib. 10. Cap 23.*

Childrens baptisme A tradition of the Fathers.

Pope *George the 4* Calleth it a tradytion of the Fathers. *In decretis distinct de consecrat.*

Erasmus lib. 4 de ration Concio. Sayth: that they are not to be condemned that Doubt whether Childrens baptisme was ordeyned by the Apostells, and thinke that the same is to be received as the *placita Scholasticorum theologicorum* which cannot be proved by sacred scripture.

Childrēs bap: A Comaundement of man.

Eckius Calleth it a Comaundement and ordinance of man. *In Enchiridion.*

Luther in his booke of *Annabaptisme* acknowledgeth that it cannot be proved by sacred Scripture, that Childrens baptisme vvas instituted by Christ, or begonne by the first Christians after the Apostells. For 1000, yeares since it came to be in vse

in the

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Childrens baptisme ordeinen by P. Innocentio.

in the Churche and vvas estabilished by Pope *Innocentius*.

Cassander in his booke *de infantium Baptismo* sayeth That it came to be vsed by the Fathers which lived 300 yeares after the Apostells.

Childrens bap 300 yeares after the Apostells time.

Ciprianus lib. 3. Epistolarum. 8, Epistell.
Augustinus Epist 28 ad Hieroni.
Cassander de infantium baptismo.
Bullinger in his howsebook.
Iustus Menius of the Spirit of the Annab:
Melanthon in his Answere to the Annab: articles:

About the yeare of our Lorde 248 and after the deperture of Iohn the owldest Apostell 158 yeares, lived a Priest caled Fidus, the same would that mē showld accordinge to the manner of circumsyciō, baptise younge children vpon the 8 daye. Against whom Ciprianus with 66. Bishoppes and elders more gathered together opposed them selves ordeyninge that everie one vvithout delaye showld receive Baptisme, and that the younge Children showld timelye be brought thereto.

Baptisme vpon the 8. daye.

Ciprian ordeined children showld be timely baptised.

Bullingerus in ex Augustino contra Iulianum lib 1. Cap. 2. The *Carthagenian* Counsell concludeth thus to *Innocentium* for as much as vve beleeve that Christ the Sonne of God vvas holylie borne of the pure virgin *Marie*, to fulfill and ratefie the promise of God which excludeth not Children from salvation, but much rather comprehendes the same within the Covenant. VVe will therefore that they be baptised.

Childrens baptisme instituted.

In Tomis Concyliorum & synodorum Ex concilio Carthag. 5. Cap 6 Concerninge Infants we will if there be no certayne wittnes to testefie that they without all dowbt are baptised, and that they of them selves are of no such yeares to give answer them selves as towchinge the Sacrament, that then they showld be baptised.

Item Georgeus quartus Pontif. 110, Those younge Children whose parents are absent or vnknowne, whether they be baptised or not, let them accordinge to the tradition of the Fathers be baptised.

Idem

Idem ex Epiſtola Concilij Carthaginenſis ad Innocentium Papam: Thoſe that will not that the Children for their ſaluation ſake (which in Chriſt Ieſus is given) ſhould be baptiſed they kill the Children for ever with deadlie doctrine, in that they promiſe them life everlaſtinge without Baptiſme.

Ibidem: VVho ſo ever denyeth that younge Children are not by baptiſme freed from damnation and thereby brought vnto everlaſtinge ſalvation let him be accurſed.

Franck ex Hiſtorijs antiquis: The Counſell holden in Affrica as the *Carthagenian Adrimetine* where as *Auguſtinus Atticus* and *Armelius* weare the Cheefeſt preſydents, did ordeyne: that thoſe that ſayde that Children weare not to be baptiſed to the forgivenes of their ſinnes becauſe they have no ſinne, and that originall ſinne defyleth them not, let them be accurſed And that the Children which weare baptiſed by the *Donatiſts* ſhould nor be baptiſed againe. If ſo be they came of by their parents weare brought to the Romane Church, And that the Children of whoſe Baptiſme men ſtood in doubte ſhould be baptiſed againe.

The Affrican counſell condēneth all thoſe that diſlike of Childrens baptiſme.

Innocentius 3 Papa Are Archi Epiſcopo: Baptiſme is come in the ſteede of Circumſition. And therefore not alone the oulder ſorte but alſo rhe younge Children which of them ſelves neyther beleeve nor vnderſtande ſhalbe baptiſed and in their Baptiſme Originall ſinne ſhalbe forgiven them.

Baptiſme ordeined in the ſteed of Circumſytion.

Auguſtinus ad Hieronimum Epiſtola. 28. Therefore do men haſten ſo with the Children to baptiſme, becauſe they beleeve they cannot otherwayes be made alive in Chriſt.

without Baptiſme Children cannot be ſaved.

Idem de Baptiſmo parvulorum: As thoſe weare Circumciſed that weare borne of Circumcyſed parentes, even ſo ſhould they be baptiſed that are borne of parents that are baptiſed.

Hæc citat in decretis diſtinct. 4. De conſecrat.

Idem in Enchiridio from the younge to the ould, no men ſhalbe denyed baptiſme. For ſalvation is not promiſed to younge Children but through Baptiſme. And if ſo be their throughe the Sacramēt they come not amonge the faythfull,

ſalvation denied to Children which are not baptiſed.

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they muſt remayne in everlaſtinge darkenes.

Idem Auguſtinus & ceteri Epiſcopi miletani Concilij ad Innocentium. Thoſe that affirme that younge Children receive everlaſting life albeyt they be not by the Sacrament of Grace or baptiſme renewed they are in à wronge opinion.

Thoſe that will not conſent that Baptiſme of Childrens is a waſhing away of Originall ſinne are condemned.

Ex Concilio Miletano cui interfuit Auguſtinus & Anſelmus Romæ Eccleſiæ legatus: It is alſo our will that all thoſe that will not that Children which are newe borne from their mothers wõbe ſhould be baptiſed to the waſhinge awaye of Originall ſinne, let them be excommucated.

Idem leo Papa ad Epiſcopum Aquigelenſem: Lett younge Children be baptiſed becauſe of Originall ſinne.

Decretalium Epiſt. lib. 3 tit. 43. Alexander 3. Papa If anie one do dippe or douche a Child 3. times in the water in the name of the Father the Sonne and the holie Ghoſt: and ſayth not. I Baptiſe thee in the name of the Father the Sonne and the holie Ghoſt. That Child is not baptiſed.

Anno, 610. was Childrens baptiſme ordeined as a neceſſarie thinge.

Ex tomis Conciliorum Franck in Chronologia. In the ſeconde Bracharenſe Counſell holden, 610. Baptiſme of Children was adiudged and holden to be needfull.

Iuſtinus Imperator (ſive ut alij volunt Iuſtinianus) in Novellis conſtitutionibus. It ſeemeth good to vs. That whē the Samaritās that deſire the vnſpotted baptiſme, that they for the ſpace of 2 yearestogether be inſtructed in the fayth & the holie Scriptures, & thē vpon their repentaunce to be admitted therto. But as cōcerninge the Children which in regarde of their yeares cannot receive doctrine, they ſhall without delaye be made worthie (or pertakers) of Baptiſme.

Leo Imperator Conſtitutione, 17. Concerninge Newe borne Children we ordeyne, that the grace of Illumination over them deferred tyll the 14 daye, (ſo far forth as the ſame be not preiudiciall) but will anie that the ſacred waſhinge be performed vpon the 8. daye Let it be rather then that they ſhould departe from hence without it.

Tui-

Tuicenſis de Divinis officijs lib. 4. Cap. 18. In times paſt the Children in the Church weare throughout the whole yeare inſtructed in the worde. And at the feaſte of Eaſter to rehearſe the fayth which they weare to make Confeſſion of at their baptiſme. But that Chriſtendome might increaſe and befilled with the worde of God. The Church hath thought good for mortallyties ſake, that the Children of Chriſtians ſhould be timelie baptiſed.

Iohannes Bohemius lib. 2. De Gentium moribus: In times paſt it was the Coſtome to Adminiſter baptiſme alone to thoſe that weare inſtructed in the fayth and ſeven times in the weeke before Eaſter and Pentecoſt Catechiſed, or aſked queſtions, and then vpon Confeſſion of their fayth they weare Baptiſed. But afterwardes when it was thought and adjudged needfull to everlaſtinge life to be baptiſed, it was ordeyned that newe borne Children ſhould be baptiſed and that Godfathers, or ſhuertyes weare apointed who ſhould make Confeſſion of their fayth. And renounce the Divill in their behalfe.

Marke The chainginge of Baptiſme.

Bilander de trinitate. *Iuſtinianus* the Emperor ordeyned *Novella inſtitutione.* 144. That Children ſhould be admitted to Baptiſme, & thoſe that are come to their full groweth ſhould be taught before they weare Baptiſed.

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8. That younge Children or Infants ought not to be baptised, and that none ought to be brought driuen or compelled therto.

Proued by the holie Scriptures, and out of the writings of the Auncyent and latter teachers, Who haue and at this time do vse and maintayne the baptisinge of Children.

Mat. 28. 10
Mar. 16. 15

CHRIST comaunded his Apostells first to teache & afterwardes to baptise those that weare taught and instructed in the fayth.

Mat. 28. Goe and make to Discyples all nations and baptise them.

First teach. And then baptise.

Hieronimus in hunc locum. The Lorde comaunded his Apostells that they first should teach all nations, and afterwardes they should baptise those that weare instructed in the Sacrament or misterie of fayth.

Calvinus in institutionibus. The Lorde Comaunded his Apostells in their sendinge forth vnto all nations, that they should first teache and afterwardes Baptise.

Infants cannot be instructed in the fayth.

The Infants and Sucklinges cannot be first taught in the fayth.

Luther in Postell. Younge Children heare not, nor vnderstand the worde of God out of which fayth Cometh, And therefore if so be the Comaundement of Christ be followed, Children ought not to be baptised.

Dionisius in Ecclesiastica rarchia. It is (ridiculos) *or to be esteemed as a Ieste.* that the bath of regeneration should be communicated to younge Children which neither vnderstande nor can heare to learne the misteries of God.

Bucerus in Mathew: Christ hath no where plainlie comaunded that Children should be baptised.

CON.

CONCLVSION.

HOneſt, Lovinge, ſimple, and *Impertiall* Reader Heare have we ſhowen and ſignified vnto thee in brieffe both out of the holie Scriptures and ould and newe teachers, the principall Grounde and meaninge of our Lorde Ieſus Chriſt concerninge baptiſme, and how his Apoſtells ſervantes and the firſt auncyent Church after them have vſed the ſame, which is that thoaſe that weare baptiſed weare firſt taught and inſtructed in the fayth, accordinge to the Comaundement of the Lorde Chriſt. Now let the Impertiall Reader knowe, that we have made this treatiſe for no other cauſe, but that the truth might be brought to light which hath beē ſo manie yeares obſcured by the diſtroyer. To thintent that they that are bounde might be looſed, that the blinde might be ſhowen the right waye, that the hongrye might be fed, & thoſe that ſtraye might be brought to the true Shepharde Chriſt Ieſus. That the name of God may be prayſed and exalted. VVherefore beloved Reader I praye thee, as thou loveſt Chriſt Ieſus and thine owne ſalvation, that thou wouldeſt not diſpiſe this our labor, in that it oppoſeth it ſelfe againſt the learned men of the world, but prove it firſt duelie, and examnie it with the Lorde Chriſt & his Apoſtells owne wordes. VVhether it have not the right ſcence ground meaninge and contents of the Holie Scripture, as we have before ſhowen. And if you finde it to be right followe then that which agreeth with the Scriptures, and regarde not the Clamoroſe wrytinges of the learned. Followe Chriſt & his Apoſtells in the right vſe of the ſame, without reſpect of perſonne, or longe Coſtome, (brought in by Antechriſt the Child of perdytion) the feare of tirantes, and the Clamors of the learned. But let vs looke vnto the Allmightie and everlaſtinge God before whom everie knee muſt bowe, let vs ſerve and be

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obedyent vnto him, and lett vs harken vnto the voyce of that true Shepheard Iesus Christ and followe him: And let thy harte be Impartiall and thy judgement vpright and agreeable to truth. And God that mercyfull and gratious Father, through his beloved deare Sonne Iesus Christ our Lorde vouchsafe you all the gifies and graces of his holie Spirit. That you maye reade this our simple worke and true service of our love, with such a harte that you maye search after and beleeve with sober science and earnest desyer the pure and vnfalsifyed truth, and that it maye bringe much fruite in you and that the same your fruite maye remaye to eternall life & to your everlastinge salvation, *Amen.*

Faults escaped in the translatinge and Printinge.

PAge,6. line, 21. reed namely for nameles. In 7. page 3. line rede whether for wether, in the same page line 14. red prescribed for presoribed. Line, 17. red reste for roste.

Pag.8. Faults in the Greeke translated and Printed.

Pag 9 line 11. rede his for my. In the same pag. rede mathethusate for mathetheose.

Pag. 10 line 24. red without for which oute.

Pag. 11. line 22. red with for which, allso in 23. line red with for which.

Pag. 12. line 17 red to worship, same page. line 20. red the for thy. 27. line, the for theme.

Pag. 13. line, 27 red taught for thought.

Pag. 14. line. 1. read faith for fahte.

Pag. 17. line, 11. red reioyced for reieyed.

Pag. 20. line, 22. red was for wat.

Read page. 8. in the Margeants.

Actorum. 22. 16. Anastas baptisai cai apolousaistas amartiasou ecpicalesamenos to onomatou curiou.